/225 cont./

353 778 [192] 778 789 and arm bands, while on and in front of the stand lie pipes and carved figures. All these things are sacred; the Indian calls them "Nhande-Yara-Mbaé" (things of our lord). A small cross is hung around children's necks to protect them from harm.

142 291 301 534 778 304 ← 291 534 576 →

Fig. 3. A Caiuás Indian with the adorned cross, the gourd rattle, and a large tembetá. On his head, a diadem. Otherwise he is in modern dress.

Fig. 4. Two men and a boy swing the gourd rattle in simple greeting.

778 Many adults also wear one. -- All this seems to be connected with Christianity. This is not the case, however.

The cross is an ancient symbol in the religion of the Caiuás.

539 [124] The Indian Claudio, in the presence of his aged uncle and two other very old Indians, who supplemented his report, told me the following about the origin of things and the beginning of all that came into being:

[776] The supreme god of the universe is Nhande-Rú-Vusú (Our Great Father), whom the people also call Nhande-Yára (Our Lord).

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539 a few days old, they were already able to walk and knew how to make bows and arrows. Then they went hunting. They always brought home a great deal of tender meat for the old one.

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Fig. 5. The Indian village of Boróro, which stands between old and modern times. In the background, left, the old priest of magic with his adornment; the third man to the right of him is the subchief Ireneo, who is piously evangelical. Only in the case of the wife of the priest does one still see old adornment; otherwise all are in modern dress.

539 One time Cuarahy wanted to kill the wood hen, called jacú. But he shot three times and missed. And now the wood hen started to speak, for it is Guyrá Nheengatú, the speaking bird. It told the boy the story of his mother and advised him to kill the jaguars.

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Fig. 6. The two highest priests of magic among the Caiuás Indians. Both wear the poncho with fringes and tufts of feathers, which are clearly to be seen on the right poncho; on the left the huge chains of seeds cover them. Long strings with tufts of feathers hang down from the left diadem. The bracelets and lip-plugs are also seen.

539 the opposite coast and swam to land, where João Grande, the stork, received them in a friendly manner.

He was fishing at the moment and hid the brothers in his basket under the captured fish. When the crocodile came swimming up in order /228/ to inquire about the children, João Grande denied having seen them. Soon afterward he carried them to his house and served them the tastiest foods. The children did not wish to stay long and continued their journey. --. They came to the house of the owl and inquired about Nhande-Sý. The owl, known as deceitful, said she did not know anything, but the mother was not living in the house of the falcon. Scarcely had she spoken this lie when she turned into the animal-owl;

/328 cont./

539 before that she had been a human being, and, to be sure, "beginning of the owl" (12).

12. Cf. Schaden, "Fragmentos," etc., p. 111.

The boys entered many houses in order to look for their mother, and all the people who lived there turned into animals, so that the earth became populated with animals of all kinds.

Finally they came to the house of the falcon and addressed him. Then, however, the mother's spirit, which lived there, joyfully answered. All three now decided to ascend to heaven.

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Fig. 7. Priest of magic with his wife. He has the poncho, chest bands with tufts of feathers, and a diadem similarly decorated; bracelet and lip-plug complete his official costume. The wife has a chest band with feathers and chains of seeds.

/230 cont./

776 dreadful abyss Anharepý. Cuarahý grew wild with rage and
539 killed the majority of the Anhá. The survivors yielded to him and became tame. -- With the help of the termites, who were still human beings, that is, "beginning of the termites," Cuarahý found the limbs and the crushed body of Yasý. He carried all the parts up out of the abyss and put the body together again. Then Yasý awoke to new life, and the brothers returned to heaven. -- The evil souls of the slain Anhá, however, wandered restlessly through the world until the most recent times. Now, however -- so say the Caiuás -- they have gone into an invention of the whites: into the radio.

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Fig. 9. Modern greeting of a guest, whereby the man of the house, with his wife, steps toward the guest and uses the Portuguese greeting. A remnant of the old tradition appears in the adorned cross and the gourd rattle, which he holds in his hand.

539 Nhande-Rú-Vussú opens the gates of heaven for the good
776 and just souls; the rest must remain outside and return to earth,
775 where they roam about until an Anhá overpowers them and takes them to Anharepý.

/310 cont./

174 167 72 241 Sometimes too they stayed several months in a spot which appeared fertile in order to sow manioc and corn, waiting for it to grow before continuing the march. García, in thecourse of his long expedition, had left five of his men with a tribe so that they could provide for the feeding of his band on his return (2).

2. Relación de Domingo Martinez de Irala, p. 348: "asked how many days it seems to him that they might count on to get here by the route of the said Garcia, he said that he does not know, but that it seems to him that he would know the land and that the route is very wide and big; asked if there were food on that route he said yes, and that much of the food that they have is mandioca, and corn, and gourds, and manduuis, and that said Garcia left five of his slaves along the route with a certain race, in order that they might have food for him when he returned;" /translated from the Spanish/.

167 174 72 484 The going was slow, for it was necessary to clear a path in the thicket; and this job, difficult for white men armed with machetes, must have been even more so for the Indians in pre-Hispanic times. With their stone axes, their clubs, and fire, if there was no danger in lighting one, they opened up a path which the rear guard and other expeditions followed. Besides, [142] [481] the Guarani, accustomed from childhood to life in the great woods, certainly had that astonishing litheness which allows their descendants to slip into the thickest copses, avoiding branches and thorns (3).

3. Hernández, p. 300: "He said (a Guarani is speaking) that he went over that route a long time ago, and when those of his race would pass through, they went along opening the route and cutting trees and clearing the land, which was very brambly, and that it seems to him that

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Chapter II
Physical Aspect

"Measure, only when dead, in order to see the size of the grave." This attitude, encountered among the caboclos, has already also passed over to the Guaraní. Many of the Mbüá of western Paraná refused to permit anthropometric measurements, saying that measuring the body of a person is enough to make the latter begin to pine away. In Amambai I participated in the funeral of a Kayová child: before the grave was opened, the father took the measurement, breaking a pole to the length of the body.

It is feared that the researcher, with his measurements, will make black magic against the individual. Men and women not infrequently become so terrified during the process that their sweat runs over their bodies. The persecution mania that dominates a large part of the Guaraní becomes apparent there. In Araribá, where I measured almost all of the adult Indians, the family heads would gather afterwards, in the evenings, at the chief's house to discuss the matter. In the opinion of some optimists I had taken the measurements in order to send them clothes, others would say it was in order to make pictures, others thought it a matter of military conscription, and others, finally, that it was "in order to finish us, who are already very few." This is an explanation, incidentally, that agrees very well with the afflicted spirit of the Guaraní.

In Paraná I collected the measurements of 26 Mbüá, 17 men and 9 women. At the post of Araribá the measurements covered in all 25 Ñandéva, 9 men and 16 women. The material will be analyzed in a special article. I did not take any measurements in the other settlements, out of fear of endangering the work of cultural anthropology.

Concerning the descriptive or somatoscopic characters of the Guaraní, it is difficult to establish a tribal type. There are some, especially Ñandéva, whose features are so markedly Mongoloid that it is almost impossible to distinguish them from Japanese individuals.

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142 During the last war the Paulista police arrested several Mbüá as spies, /26/ thinking they were Japanese from the coast. The Mongoloid features make many appear much younger than they actually are. Individuals of the "caboclo" type are common among the Ñandéva, without one's being able to determine in them any degree of mixture with Caucasoid elements.

[144]

142 826 The color of the skin varies on a rather broad scale between the extremes of light brown and dark brown, with bronze shading, and not a redish one, even though the Guaraní themselves sometimes claim to be pytã, i.e., red. Among the Kayová I found some with the color of dark mulattos. Light individuals exist in the three subgroups, but they are more frequent among the Ñandéva; the extreme case is that of the family of Joaquim Branco of the Paulista coast, who owe their Portuguese name to the color of their skin./Port. branco, "white"/. In southern Mato Grosso the Kayová give the Ñandéva the name Mbaíry avá, a term for which I obtained the translation "white Indian." There is no indication that the light skin is due to crossing with foreign people of Caucasoid origin. It has not been possible either for me to verify any Negroid influence that would explain the very dark color of some -- In Rio Branco, the wife of a Mbüá gave birth successively to three albino children with "blue" eyes.

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In any case one does not notice any uniformity in the skin color, even within the different subgroups. The Indians themselves are conscious of this; in the Mbüá village of Rio Branco I met a woman with the name of "Papaídjú," with reference to her light skin, and another one called "Nï-ñ," because of her dark color.

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142 The hair is in general very black and smooth, but there are also individuals who have reddish chestnut and somewhat wavy hair. I have met no old people with white hair, but some, seventy or more years old, with slightly gray hair. The hairs of the beard, incidentally very sparse, begin to lighten a little earlier. The hairiness of the body is almost null.

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• 142 Not rarely the arrangement of the teeth is irregular. With relative frequency one notes the absence of the upper incisors, particularly in the villages in which it is customary to suck a great deal of sugar cane. The development of caries is attributed [164] [146] to the use of salt in the diet, at least among the Ñandéva; there are those who also give as the cause the consumption of half-raw or merely smoked meat. The fact is, however, that one meets many adults with very well preserved teeth, without a flaw or the slightest indication of caries. Among the Kayová, in the individuals lacking the upper incisors, the crown of the lower ones has a length one and a half times that of the other teeth. Some Mbüá of the village of Palmeirinha showed a slight alveolar prognathism, accompanied by /27/ [732] hiatodontia. With respect to the latter peculiarity, the Indians questioned said that it was not a matter of mutilation, but a congenital formation.

The occurrence of the plica palpebralis is not generalized [143] in any of the three subgroups. It is a strange fact, because my observations among mestizo children lead me to acknowledge the genetic dominance of this characteristic among the Guaraní. In numerous cases the fold is not enough to cover the caruncula.

304 There are few physical mutilations in use among the Guaraní. The most important one is the piercing of the lower lip, to which [179] boys are subjected before puberty. As acculturation progresses, [192] the use of the tembetá or lip plug is abandoned, as well as the piercing of the lip. The Ñandéva must have abandoned it long ago; I have not seen any individual with a pierced lip among [173] them. But in the mythology of this group, Tupã, the god of thunder, crosses the sky with a glittering tembetá, represented by lightning, which seems to indicate that in ancient times the Ñandéva, too, were familiar with this ornament. For their part, some of the present-day Mbüá do not have the pierced lip, and those who display it do not customarily use the tembetá; I have seen Mbüá boys with a pierced lip only in a group from Itariri (Paulista coast) who had come from Rio Grande do Sul in 1946 under the chieftaincy of the ñanderú Miguel. Those that most [184] cling to the custom are the Kayová, although even among them,

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304 184 too, one meets adults who have not suffered the mutilation. In southern Mato Grosso the pierced lip is considered the principal mark of distinction of the Kayová (also called there Tembekuá, "pierced lip") in contrast to the Ñandéva; the Kayová ridicule the latter as having "the face of a woman."

304 [177] [189] Among the Ñandéva of the Paulista coast, the group most influenced by the caboclo culture, the women pierce the ear lobes for the use of earrings. An Indian of this group also spoke to me about tattooing, for magical purposes, on both arms; nevertheless I did not observe any individual with marks of this nature.

302 [192] Few women wear the hair short; most of them let it fall loosely to their shoulders. The Mbüá woman, upon cutting the hair, divides it transversally over the crown, gathering it into two knots (odjíadjókuá), one over the forehead, the other at the nape of the neck; when the hair grows out again, the transversal division disappears, and only one knot is made in the region of the occiput. The Ñandéva women of the São Paulo coast like to make one or two long braids, which also may be observed as an exception among the Mbüá of this region. One young Ñandéva woman of the village of Itariri even used permanent waving, besides painting herself with rouge and lipstick. The men of the various groups have already adopted the haircut common among the caboclos, except for some /28/ of the more conservative Kayová, who keep the traditional hair-style: the hair falls down to the eyebrows in front and is [301] [192] [554] also cut horizontally in the occipital region. Over the hair thus combed with a comb of splinters of bamboo, the paí, or religious leaders, wear the djeguaká, diadem of feathers, which is exclusively an ornament of the male sex in the religious ceremonies. [178] The traditional way of cutting the hair in the shape of a crown is also to be observed among some Kayová women; the others, "more modern," let it grow longer.

142 182 [149] [482] [164] Cultural influences on the physical appearance are manifested in the development of the arm and leg musculature. The women have stout arms because of the daily use of the pestle. Men and women have very prominent calves because of the long walks

/28 cont./

142 and owing to the fact that the women have to carry on their
182 backs all the products of the plantings, while the men who work
[142] in the yerbales /stands of yerba maté/ of Mato Grosso must carry
[482] burdens of hundreds of kilos (the cause, incidentally, of frequent
[64] hernias or "ruptures"). The development of the musculature of
[535] the legs is also due in part to the almost daily dances in which all the members of the tribe participate.

163 The birth rate is quite high in all the Guaraní groups. In general a woman has ten to twelve children in the course of her
[165] life, but little more than half of them reach adulthood. There are villages in which child mortality is as high as sixty per cent. Yet I also know an old Ñandéva woman who had ten children, eight or nine of whom reached adulthood; this, however, is an exceptional case.

842 The Guaraní woman wants to have many children. For the
[824] purpose of facilitating conception, the Kayová women drink the tea of a plant called membý djá ú djá; they say that it is sometimes enough for a woman to pass near this plant to become pregnant. There is another plant that is used to promote the conception of male children. At least the Kayová and the Ñandéva prefer male offspring.

842 Among the Kayová and Mbüá there is said to be infanticide
845 of twins, and the strangulation of crippled children is also said to occur. But, with respect to the Ñandéva, I have noticed, for instance, a couple with twin daughters, both alive and one of them crippled; at Araribá I knew a Ñandéva family with twin children of the male sex. The different attitude toward twins is based, perhaps, on the great diversity of mythical representa-
732 tions in this respect. In the Kayová villages and among the
[828] Ñandéva of Jacareí I found dull and senseless individuals, who, incidentally, were treated with special affection. The father
[842] (Kayová) presented one of them to me as Tüpä rymbá, /29/ "created by God," that is, conceived without there having been any sexual relations between the couple, and sent as a substitute for an earlier child that had died.

2: Schaden--54 E-4, 5 (1946-1954) 1962 SM4 Guaraní SM4
Ñandéva
Kayová

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I. Marçal de Souza, Nandéva-Guaraní from Dourados. Teacher and catechist at the Evangelical Mission, he collaborated with the author in the investigations of Mato Grosso.

II. Young Kayová-Guaraní mother from Dourados.

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III. Kayová-Guaraní women from Amambai, southern Mato Grosso.

2: Schaden--55 E-4, 5 (1946-1954) 1962 SM4 Guarani SM4
Mbĩa
Ñandéva

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415
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IV. Carrying-baskets of the Guaraní women.
1. Mbĩá. 2. Ñandéva.

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V. Clearing of a Ñandéva-Guarani family from Dourados.

2: Schaden--75 E-4,5 (1946-1954) 1962 SM4 Guarani SM4
Kayová

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VI. Kayová-Guaraní woman from Amambaí, spinning caraguatá fiber.

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VII. Cooking in the open air among the Kayová-Guaraní of Dourados.

2: Schaden--167 E-4, 5 (1946-1954) 1962 SM4 Guarani SM4
Kayová

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X. Religious dance of the Kayová-Guaraní of Dourados.

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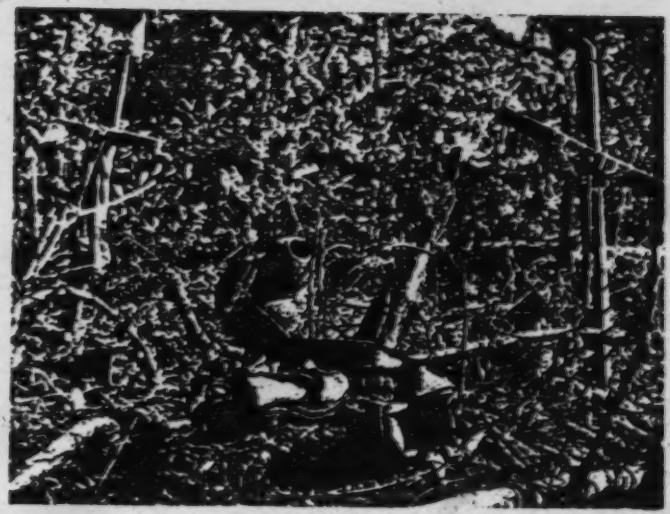

XI. Kayová cemetery of Amambai.

2: Schaden--168 E-4, 5 (1946-1954) 1962 SM4 Guarani SM4

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XII. Paí Vitaliano, one of the religious chiefs of the village of Dourados, with ceremonial clothing and implements.

3:Watson E-4,5 (1943) 1952 SM4 Guarani SM4

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FIG. 16. Mother and son just before noon meal. Note metal cooking tripod and iron pots, trade goods. Boy has toy bow and arrows.

FIG. 17. Nursing child and siblings. (Older boy's face is only dirty.)

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FIG. 19. Small boy getting drink from cup, water from gourd in left hand. Corner of house with bamboo "boards" is at right rear.

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FIG. 20. Young recent initiate wearing *tembeta* ("lip stone") of hardened resin. He was one of about five boys to be initiated just prior to our arrival at Tiquipaiá in 1943.

FIG. 18. Group of small-fry at play. The little girls all are clothed.

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